Strengthening Pluralism for Ideological Resilience in Three Pancasila Villages: A Social Capital Analysis

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Abstract. *Indonesia's ideological resilience faces mounting pressure from global polarization, digital disinformation, and shifting social threats such as substance abuse and online gambling infiltrating rural communities. Amid these pressures, so-called "Pancasila Villages" have sustained pluralism for generations, yet prior studies typically examine such villages in isolation, offering limited insight into transferable patterns of resilience. This study compares three Pancasila Villages namely Sukoreno (Jember), Balun (Lamongan), and Banguntapan (Bantul), to analyze how social capital sustains pluralism and strengthens ideological resilience. Using a qualitative grounded approach, data were collected through in-depth interviews with religious and community leaders, participatory observation of interfaith rituals, and document analysis, then examined through Putnam's social capital framework of trust, networks, and norms of reciprocity. Findings reveal that although each village builds trust through different origins (inherited local tradition, external academic recognition, or state-endorsed religious moderation) all rely on similar mechanisms: interfaith forums, adaptive ritual negotiation, and cross-religious mutual aid. These convergent mechanisms, despite divergent local trajectories, offer a replicable framework for strengthening pluralism-based ideological resilience at the national level.*

Keywords: *Social Capital; Pluralism; Ideological Resilience; Pancasila Village; Grounded Research.*

1. Introduction

Global political polarization, digital disinformation, and the strengthening of transnational extremist narratives increasingly test the cohesion of pluralistic nations, and Indonesia is no exception [1]. As the country with the largest religiously diverse democracy in the world, Indonesia relies on Pancasila as its ideological foundation to sustain unity amid difference [2]. This foundation is not a recent invention; Indonesia's tradition of covenantal pluralism can be traced historically to how diverse faiths negotiated coexistence long before the state formally adopted Pancasila as its guiding ideology [3]. Ideological resilience, as one dimension of national resilience, is not merely cognitive understanding of Pancasila but the tangible capacity of citizens to uphold its values under pressure [4]. This resilience is strengthened through the lived practice of pluralism, the active recognition and accommodation of religious, ethnic, and cultural difference in everyday life [5].

Several villages in Indonesia have earned the informal designation "Pancasila Village" for successfully sustaining interfaith harmony over time, by integrating local wisdom into everyday social relations [6]. Comparable dynamics have also been documented in villages that maintained interfaith cooperation even under the exceptional strain of the COVID-19 pandemic, suggesting that such harmony is resilient rather than merely circumstantial [7], [8]. However, such harmony does not form automatically; it depends on continuous relational work among local actors (village officials, religious leaders, community figures, and youth) who act as initiators, mediators, and norm-keepers [9]. Recent field findings further indicate a shift in the nature of threats faced by these villages, moving from interreligious friction toward new risks such as substance abuse, online gambling, and social-media-driven disinformation among youth, thereby raising the question of how existing social relations in Pancasila Villages continue to sustain pluralism and, in turn, contribute to Indonesia's broader ideological resilience amid these evolving global and digital threats.

This study employs Putnam's [10] social capital theory to analyze how relational resources sustain pluralism at the community level. Putnam [10] conceptualizes social capital through three interrelated dimensions: trust, the confidence individuals place in others despite differing backgrounds; networks, the formal and informal ties connecting individuals and groups within a community; and norms of reciprocity, the shared expectation of mutual assistance without immediate return. These three dimensions collectively enable collective action and cooperation that would be difficult to achieve through individual effort alone. Social capital is particularly relevant to pluralistic rural settings because trust and reciprocity are typically embedded in long-standing local traditions, while networks are activated through recurring interreligious forums and shared rituals.

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In the context of ideological resilience, high social capital allows communities to absorb social tension, such as disagreements over ritual scheduling or exposure to divisive information, through established relational channels rather than allowing it to escalate into open conflict. This capacity is consistent with the broader argument that religious leaders, by virtue of their moral authority, function as key nodes through which pluralistic values are transmitted and reinforced within a community [11]. At the same time, values embedded in everyday village life, including cooperation, mutual respect, and collective celebration, operate as informal carriers of Pancasila's substantive meaning independent of formal civic instruction [12]. This framework is applied consistently throughout the Results and Discussion section to interpret how trust, networks, and reciprocity manifest differently across the three studied villages, yet converge in sustaining pluralism and strengthening ideological resilience.

Previous studies on Pancasila Villages have largely been confined to single-village case studies. Research on Desa Wonorejo highlighted the role of religious leaders in embedding tolerance practices to strengthen ideological resilience [13], while a study on Desa Sukoreno showed the existence of flexible social boundaries between religious groups that nonetheless allow for sustained interfaith cooperation [14]. Similar findings emerged from Desa Sarongan, Banyuwangi, which portrayed interfaith harmony as a defining characteristic of Pancasila villages [15], as well as from the Sunda Wiwitan community in Cigugur, which emphasized harmonious interfaith relations without specifically addressing pluralism [16]. In Desa Bandarsedayu, Magelang, the strengthening of Pancasila values was shown to occur through community-based activities actively involving youth organizations [9], while research on kampung moderasi beragama in Yogyakarta positioned tolerance education as a participatory process embedded in everyday social interaction rather than formal curriculum [13]. Although these studies provide rich contextual understanding, all remain confined to a single location, leaving the question of transferability (whether patterns identified in one village hold across others with different demographic, historical, and religious compositions) largely unanswered.

Reliance on single-site case studies limits the field's capacity to distinguish resilience mechanisms that are genuinely replicable from those that are merely artifacts of a particular village's unique history, thereby constraining the practical value of prior findings for broader policy formulation; this study addresses that gap by comparatively examining three Pancasila Villages, namely Sukoreno, Balun, and Banguntapan, which differ in religious composition, historical origin, and institutional pathway toward their Pancasila Village designation, in order to analyze how social capital sustains pluralism and contributes to ideological resilience across varying local contexts, and to identify which relational mechanisms converge across cases and are therefore more plausibly generalizable into a framework for strengthening Indonesia's ideological resilience at the national level.

2. Methods

This study employs a qualitative approach using a grounded research design to explore how social relations sustain pluralism and contribute to ideological resilience in three Pancasila Villages, namely Sukoreno (Jember), Balun (Lamongan), and Banguntapan (Bantul). A grounded approach was selected because it allows theoretical insight to emerge inductively from field data rather than being imposed a priori, an approach considered particularly suited to educational and social research where local meanings must be allowed to surface on their own terms [17], while remaining flexible enough to accommodate the practical constraints of multi-site fieldwork [18]. The three villages were purposively selected because, despite sharing the informal designation Pancasila Village, they differ in religious composition, historical trajectory, and the institutional pathway through which that designation was established, thereby providing analytically productive variation for comparison, consistent with established guidance on qualitative research design in the social sciences [19].

Data were collected through three techniques: in-depth interviews with local actors, including village officials and religious leaders representing Islam, Catholicism, Hinduism, and local faiths such as Sapta Darma; participatory observation of interfaith activities and rituals, including interreligious ceremonies, mutual security arrangements during worship, and communal deliberation forums; and document analysis of demographic records, local government decrees, and prior scholarly accounts of each village, in line with recommended combinations of qualitative and quantitative-compatible data collection strategies for multi-method social inquiry [20]. Data analysis followed the interactive model of Miles and Huberman [21], consisting of data condensation, data display, and conclusion drawing and verification, applied iteratively throughout fieldwork and cross-checked against alternative analytical perspectives on qualitative coding to strengthen interpretive consistency [22]. Findings were then interpreted through Putnam's [10] social capital framework, examining how trust, networks, and norms of reciprocity manifest across the three villages, in order to identify both context-specific variation and cross-village convergence relevant to strengthening Indonesia's ideological resilience.

3. Result and Discussion

3.1Trust as the Historical Foundation of Interfaith Coexistence

Findings indicate that trust among religious communities in the three villages is rooted in distinct historical origins, yet functions similarly as the relational bedrock upon which pluralism is sustained. In Sukoreno, religious leaders across faiths trace communal trust not to any deliberate policy but to Javanese customary values of harmony that predate the arrival of formal religion. As explained by the Catholic religious leader interviewed for this study, the tradition of harmony and tolerance in Sukoreno is not a secret formula owned by any particular group, but a continuation of ancestral custom maintained without coercion, a pattern that reflects a broader historical current in which Islam, Catholicism, and Hinduism arrived successively through trade and migration and settled into layered coexistence over centuries. This historical layering is visible today in the village's Catholic-affiliated school, which enrolls students of Islamic and Hindu backgrounds alike and provides religious instruction from teachers of each faith, indicating that trust in Sukoreno is embedded in shared institutions rather than confined to private religious life.

In Balun, by contrast, trust was reinforced through an external catalytic process. The arrival of academic researchers and subsequent social media attention brought recognition to the village's harmonious character, which the local government later formalized through an official decree in 2019 designating Balun a religious tourism village. This does not imply that trust in Balun is superficial or recently manufactured; the village head emphasized that the underlying values of pluralism, tolerance, and mutual cooperation had been inherited from ancestors long before external recognition arrived, with the formal designation functioning as an amplifier rather than an origin. Notably, Balun's trust is actively safeguarded through a screening mechanism in which any outside group wishing to conduct religious activity in the village is first vetted by local leaders to ensure its teachings do not deviate from accepted norms, illustrating that trust here is maintained through vigilant boundary-setting alongside openness.

Banguntapan represents a further variation, where trust is cultivated through state-endorsed religious moderation programs that frame tolerance as a shared civic value rather than a spontaneous cultural inheritance. Village-level moderation initiatives here emphasize four indicators long promoted by Indonesia's Ministry of Religious Affairs, namely tolerance, accommodation of local wisdom, commitment to nationhood, and rejection of violence, which are deliberately taught and reinforced through recurring community activities rather than assumed to arise organically. These divergent origins support Putnam's (2000) contention that trust need not derive from a single source to generate cooperative capacity; rather, whether inherited, externally catalyzed, or institutionally cultivated, trust consistently functions as the precondition enabling residents across different faiths to interact without suspicion, share sacred and public space, and jointly participate in each other's religious observances. What is particularly notable across all three villages is that trust is rarely articulated by informants as an abstract value; it is instead described through concrete everyday markers, such as sharing a single roof between family members of different faiths in Sukoreno, or households near a Hindu temple in Balun voluntarily dimming lights out of respect during Nyepi observances, indicating that trust operates less as a stated belief and more as an embodied disposition expressed through small, repeated acts of accommodation.

Read together, the three trajectories of trust formation suggest a layered typology rather than a single causal story. Sukoreno exemplifies what may be termed ancestral trust, embedded in customary practice and largely self-sustaining; Balun exemplifies catalyzed trust, where a pre-existing but locally contained disposition toward harmony is amplified and given formal recognition by external attention; and Banguntapan exemplifies cultivated trust, where harmony is actively taught as civic and religious virtue through structured programming. None of these three types appears inherently superior in producing pluralism, since all three villages report comparably low incidence of interreligious conflict, which implies that policymakers should resist treating any single pathway, whether traditionalist, media-driven, or state-led, as the definitive model for building trust in other regions of Indonesia.

3.2 Networks as Institutionalized Channels for Sustaining Pluralism

Beyond trust, the three villages demonstrate that pluralism is actively maintained through recurring institutional networks that connect local actors across religious lines. Sukoreno hosts a formal interfaith forum known as Kerukunan Umat Beragama (KUB), which convenes religious leaders, community figures, and youth to discuss emerging concerns and coordinate joint activities, and which maintains linkages to district-level religious harmony bodies. This network extends beyond village boundaries: the Sapta Darma community in Sukoreno reported that its meeting hall, or padepokan, was constructed following a visit from the Forum Kerukunan Umat Beragama of Malang, illustrating how inter-village and inter-district networks can strengthen local capacity for managing religious diversity. The presence of such networks is consistent with the broader observation that religious leaders, precisely because of the moral authority they command within their communities, function as central nodes that both initiate and sustain cross-group cooperation (Gea et al., 2022).

Balun relies less on a single formal institution and more on routine coordination between village government and religious leaders, particularly around logistical matters such as the scheduling and volume of loudspeakers at adjacent houses of worship, alongside a layered mediation network activated when interfaith marriage or conversion creates familial tension, moving from family mediation to religious leaders and finally to village government intervention when necessary. This layered structure indicates that Balun's network operates less as a standing forum and more as an on-demand escalation pathway, activated proportionally to the intensity of the issue at hand, which allows minor coordination matters to be resolved quickly at the family or neighborhood level without unnecessary involvement of formal authority.

Banguntapan's network manifests through participatory civic structures involving village government, religious leaders, community figures, and youth organizations acting jointly as agents of value transmission, consistent with what community-based tolerance education programs describe as a distributed network of local actors rather than a single institutional authority [23]. In this setting, no single actor bears sole responsibility for sustaining pluralism; instead, responsibility is distributed across a web of local figures whose combined moral and institutional authority reinforces one another. Across all three cases, these networks function as Putnam (2000) describes: channels through which information, obligation, and cooperative norms circulate, allowing potential friction to be addressed through established relational pathways before it escalates into conflict. A further pattern worth noting is that networks in all three villages are not static institutions frozen at their point of formation; the KUB in Sukoreno, the mediation pathway in Balun, and the participatory structure in Banguntapan all continue to absorb new members, particularly youth, ensuring that network density is renewed across generations rather than concentrated solely among older community elites.

Comparing the three network structures further suggests that network form tends to mirror trust origin: Sukoreno's ancestral trust is matched by a standing, formally named institution (KUB), Balun's catalyzed trust is matched by an on-demand escalation pathway rather than a permanent forum, and Banguntapan's cultivated trust is matched by a broad participatory structure explicitly designed to distribute responsibility across multiple actor categories. This correspondence suggests that network design in future village-level interventions should be tailored to how trust already exists locally rather than imported wholesale from villages with a different trust profile, since a standing formal forum introduced into a community whose trust is primarily ancestral and informal risks being perceived as redundant or even intrusive bureaucracy.

3.3 Norms of Reciprocity as Everyday Practice of Cross-Religious Solidarity

The third dimension of social capital, norms of reciprocity, is most vividly demonstrated through recurring practices of mutual assistance and adaptive ritual negotiation that transcend religious boundaries. In Sukoreno, cross-religious reciprocity is evident when Muslim, Catholic, and Sapta Darma residents jointly assist Hindu neighbors in constructing and parading ogoh-ogoh effigies ahead of Nyepi, when youth from various faiths voluntarily guard church premises during Christmas Mass, and notably when, in 2024, Hindu leaders voluntarily adjusted the Ogoh-Ogoh parade route to avoid disrupting Muslim residents observing Ramadan, a decision reached through inter-leader deliberation rather than external mandate. Reciprocity in Sukoreno also extends to matters of death and burial: the village's public cemetery is shared without religious partition, containing graves of Catholic, Hindu, Islamic, and Sapta Darma residents alike, while parking areas are freely offered by residents for any group's religious event regardless of the organizer's faith, provided the purpose serves the wider community.

Balun exhibits comparable reciprocity through the revival of the communal Sedekah Bumi harvest ritual, self-funded by residents rather than village budget allocations, structured so that each religious community first conducts its own ceremony before joining in a shared communal prayer, as well as through youth from different faiths spontaneously assisting with security during each other's religious observances without being asked. The revival of this ritual after decades of dormancy, initiated by popular demand rather than government instruction, suggests that reciprocity in Balun is not merely maintained but actively reconstructed by the community when the opportunity arises, indicating a degree of collective agency beyond passive inheritance of tradition.

Banguntapan's reciprocity operates through recurring communal activities such as mutual aid (gotong royong) and joint commemoration of national and religious holidays, coordinated collaboratively among religious leaders, community figures, and youth organizations. The Sapta Darma community in Sukoreno further illustrates a distinctive form of reciprocity extending beyond the interfaith sphere into general social welfare: through an annual charitable practice known locally as darma, adherents distribute staple foods such as rice, sugar, and cooking oil to any resident in need, irrespective of religious affiliation, embodying the seven guiding principles (Wewerah Pitu) that emphasize honesty, service to the nation, and compassion without expecting return. These findings substantiate Putnam's [10] argument that generalized reciprocity, that is, helping others without expectation of immediate return, lowers the transaction costs of cooperation and reinforces social trust over time, and further reveal that in all three villages, this reciprocity is not confined to religious observance but extends into moments of hardship, mutual burial rights, and shared responsibility for communal wellbeing regardless of religious affiliation.

A cross-cutting observation is that reciprocity in all three villages is bidirectional rather than confined to majority-to-minority assistance. Sukoreno's Sapta Darma and Hindu minorities are recorded assisting Islamic and Catholic neighbors just as often as they receive assistance, Balun's youth from Islamic, Christian, and Hindu backgrounds rotate security duties for one another's observances rather than one group perpetually serving another, and Banguntapan's joint commemorations are organized collaboratively rather than hosted unilaterally by any single religious group. This bidirectionality is theoretically significant because it distinguishes genuine reciprocity, in Putnam's [10] sense of a norm generating mutual obligation over time, from a one-directional tolerance in which a majority merely permits a minority's presence without engaging in comparable acts of service in return.

3.4 Comparative Synthesis: Divergent Origins, Convergent Mechanisms

Table 1 summarizes the comparative pattern across the three villages along Putnam's [10] three dimensions of social capital. The table makes visible a pattern that is easily missed when villages are studied in isolation: while the origin and institutional form of trust, networks, and reciprocity differ substantially across Sukoreno, Balun, and Banguntapan, all three villages converge on functionally similar mechanisms, namely a recognized forum or coordination channel for interfaith communication, a norm of proportional and voluntary mutual assistance across religious lines, and periodic communal rituals that reaffirm shared identity beyond any single faith tradition.

This divergence in origin alongside convergence in mechanism carries an important theoretical implication. It suggests that ideological resilience grounded in pluralism does not require a single institutional template to be replicated nationally; rather, different villages appear to arrive at functionally equivalent solutions through distinct historical, cultural, and institutional pathways. Sukoreno's organically inherited customary trust, Balun's externally catalyzed recognition later reinforced by inherited value, and Banguntapan's state-supported religious moderation framework each represent a different route to the same underlying outcome, namely a community capable of absorbing religious difference without fracturing. This pattern is consistent with the broader claim that Pancasila's substantive values can be expressed and reinforced through multiple, locally specific vehicles rather than a uniform mode of transmission [12], and it reinforces the argument that historically rooted covenantal pluralism in Indonesia has never depended on doctrinal uniformity to sustain coexistence [3].

At the same time, the comparison reveals a meaningful difference in vulnerability. Sukoreno and Balun's organically or historically rooted trust appears more resilient to disruption because it is diffused throughout community memory rather than concentrated in a single institution or policy; Banguntapan's more institutionally cultivated trust, while effective, may be comparatively more dependent on the continuity of active government-led moderation programming. This distinction matters for policy design, as it implies that externally introduced tolerance programs are most effective when they are designed not merely to instill values directly, but to catalyze the formation of durable local networks and reciprocity norms that can persist independently of continued external support.

Table 1. Comparison of social capital dimensions across three Pancasila Villages

Putnam's Dimension	Sukoreno (Jember)	Balun (Lamongan)	Banguntapan (Bantul)
Trust (origin)	Javanese customary values predating formal religion; organically inherited	Inherited communal awareness, reinforced by external academic recognition and a 2019 government decree	Cultivated through state-endorsed religious moderation programs
Networks (institutions)	Formal Kerukunan Umat Beragama (KUB) forum, linked to district and inter-district FKUB bodies	Routine village government-religious leader coordination; layered mediation from family to leaders to government	Participatory structure involving village government, religious leaders, community figures, and youth organizations
Reciprocity (everyday norms)	Joint Ogoh-Ogoh construction, cross-faith security duty, shared cemetery, adaptive rescheduling of rituals	Self-funded Sedekah Bumi ritual, spontaneous cross-faith security assistance	Communal mutual aid (gotong royong) and joint commemoration of religious and national holidays

3.5 From Local Social Capital to National Ideological Resilience: Adaptive Capacity Amid Emerging Threats

Figure 1 illustrates the analytical roadmap connecting the village-level findings above to the broader concern of national ideological resilience. Moving from the three villages, through the comparative analysis of social capital dimensions, to the identification of convergent mechanisms, the roadmap culminates in a proposed contribution to a national framework for ideological resilience, reflecting the logical structure through which this study's local findings are intended to inform policy-relevant conclusions beyond the three research sites themselves.

A particularly significant finding emerging from the interviews is that informants in both Sukoreno and Balun independently identified a shift in the nature of threats facing their communities. Whereas interreligious friction was historically the primary concern motivating the formation of interfaith forums and mediation pathways, current anxieties, as expressed directly by the Islamic religious leader in Sukoreno, center instead on substance abuse and online gambling introduced by newcomers settling in the village, while religious leaders in Balun expressed comparable concern regarding disinformation circulating through social media among youth. This shift suggests that the accumulated social capital in these villages, originally forged to manage religious plurality, is now being redirected, through the same trusted networks and reciprocal norms, toward addressing contemporary digital-era threats, indicating a degree of adaptive capacity consistent with resilience as an evolving rather than static condition.

This adaptive redirection of social capital carries a broader theoretical significance for how ideological resilience should be understood. Rather than treating resilience as a fixed achievement, evidenced simply by the historical absence of religious conflict, these findings suggest that resilience is better understood as an ongoing relational capacity that can be redeployed toward whichever threat a community currently faces, provided that the underlying trust, networks, and reciprocity remain intact. This reframes the practical objective of ideological resilience policy: rather than treating religious tolerance and digital literacy as separate policy domains requiring separate interventions, the findings suggest that both may be addressed through the same underlying investment in community-level social capital.

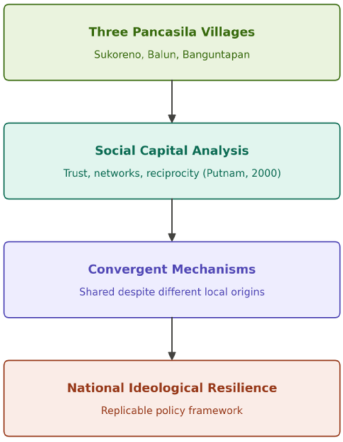


Figure 1. Analytical roadmap from village-level social relations to a national ideological resilience framework

3.6 Toward a Replicable Policy Framework

Taken together, these findings reveal a pattern of convergent mechanisms operating through divergent local pathways. While Sukoreno, Balun, and Banguntapan differ in how trust originated and how their networks are formally structured, all three demonstrate that ideological resilience is not sustained through abstract ideological instruction but through the continuous, lived exercise of social capital in everyday interreligious life. For national policy, this suggests that strengthening ideological resilience should not aim to replicate any single village's specific institutional form, such as Sukoreno's KUB or Banguntapan's participatory education programs, but rather to cultivate the underlying conditions of trust, network density, and reciprocal norms that allow local communities to absorb both traditional and emerging threats through their own relational capacities.

Practically, this implies at least three directions for policy formulation. First, government support for interfaith forums should prioritize facilitation over prescription, providing meeting spaces, inter-district linkages, and modest logistical support, similar to the role played by the Forum Kerukunan Umat Beragama of Malang in supporting Sukoreno's Sapta Darma community, rather than imposing standardized curricula that may not fit a village's existing relational structure. Second, policies aimed at youth should recognize that young people already function as key reciprocity actors across all three villages, spontaneously providing security and assistance during interfaith events, and should therefore invest in expanding their role rather than treating them solely as recipients of tolerance education. Third, given the emerging convergence between traditional interfaith social capital and new digital-era vulnerabilities, national and regional government agencies should consider integrating digital literacy and anti-disinformation initiatives into existing interfaith network infrastructure rather than establishing parallel programs, thereby leveraging trust already embedded in these communities rather than building new institutional trust from scratch.

3.7 Reflections on Scope and Transferability

As with any qualitative comparative study, the findings above should be read with attention to their scope conditions. All three villages studied here are located on the island of Java, and although Sukoreno, Balun, and Banguntapan differ in religious composition and historical trajectory, they share a broadly similar Javanese cultural substrate that itself may partly explain the convergence in reciprocity norms observed across cases. It is therefore not yet possible, on the basis of this study alone, to determine whether the convergent mechanisms identified here reflect a genuinely portable model of social capital for ideological resilience, or whether they are partly an artifact of shared regional culture that may not travel intact to Pancasila Villages in Sumatra, Kalimantan, Sulawesi, or eastern Indonesia, where religious configurations, customary law systems, and historical experiences of interreligious relations differ substantially.

A further methodological reflection concerns the triangulation strategy employed in this study. While interviews, participatory observation, and document analysis were combined to strengthen the credibility of findings, the interview data draw primarily on the perspectives of recognized religious and community leaders, whose accounts, while authoritative, may present a more harmonious picture than would emerge from interviews with ordinary residents or with individuals who have experienced friction but hold no formal community role. Future research would benefit from deliberately sampling a wider range of informant positions, including residents who have converted between religions, interfaith couples, and newcomers to the village, whose experiences may surface frictions that formal community narratives tend to smooth over. These limitations do not undermine the core comparative finding of convergent mechanisms amid divergent origins, but they do suggest that claims regarding national-level replicability should be treated as a hypothesis for further testing rather than a settled conclusion.

4. Conclusion

This study set out to examine how local actors and social relations models in three Pancasila Villages strengthen pluralism, and how these models contribute to Indonesia's ideological resilience. Regarding the first objective, findings show that local actors, namely village officials, religious leaders, community figures, and youth, sustain pluralism through three convergent social capital mechanisms operating across divergent historical origins: trust rooted variably in inherited tradition, external recognition, or institutional cultivation; networks manifested through formal interfaith forums, informal coordination, or participatory civic structures; and norms of reciprocity expressed through mutual aid, shared ritual participation, and adaptive negotiation of religious practice. Regarding the second objective, this study concludes that these villages contribute to ideological resilience not by eliminating difference but by embedding pluralism within routine social practice, thereby equipping communities with relational capacity to manage both longstanding interreligious sensitivities and emerging digital-era threats such as disinformation and social pathologies among youth. Both research objectives are therefore considered achieved, as the comparative analysis identifies not only village-specific practices but also cross-cutting principles of social capital that transcend any single local context. Based on these conclusions, this study offers several suggestions. For policymakers, strengthening ideological resilience at the national level should prioritize facilitating the underlying conditions of social capital, namely supporting interfaith dialogue spaces, sustaining youth involvement in cross-religious activities, and protecting community-led rather than externally imposed models of tolerance, rather than mandating uniform institutional replication across regions with differing social histories. For local governments, continued attention should be given to emerging threats identified by communities themselves, particularly digital disinformation and youth-targeted social pathologies, by channeling existing trusted networks toward digital literacy and preventive education. For future research, longitudinal studies are recommended to examine whether the social capital mechanisms identified here remain resilient as villages face intensifying digital exposure, and comparative studies extending beyond Java are suggested to test whether these convergent mechanisms hold in Pancasila Villages with different ethnic and regional characteristics.

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